1: Rivers E-5 (ca. 1901-02) 1906 Toda

associated with belief. The ceremonial in Torres Straits had been swept away, while the stories of the legendary heroes were almost all that remained to the people of the old life and were in consequence still cherished.

Among the Todas missionary influence, whether of Christian or Hindu, has had little effect, and the ritual of the Todas in some parts of the hills is almost, if not quite, untouched by outside influences.[1] The effect of intercourse with other peoples seems to be showing itself largely in the form of loss of interest in the stories of the past.

One of the most striking aspects of the customs and ceremonies of the Todas is that these have in many cases no exact parallels in other places. Perhaps the most definite result which modern research in anthropology has brought out is the extraordinary similarity of custom throughout the world. Customs apparently identical are found in races so widely separated geographically and so diverse ethnologically that it seems certain the customs must have developed in total independence of one another. There seems to be an identity of idea actuating custom in peoples very different from one another in their surroundings and conditions of life.

The nearest parallels to Toda custom and ceremonial are undoubtedly to be found in the Indian peninsula, but even here, though there is often a general resemblance, this breaks down on going into detail. Even when the resemblance is so close as to suggest a common origin, the differences in detail are often very great.[2]

One clue to this exceptional nature of Toda custom and belief is to be found in the geographical position of the people, which has to a large extent isolated them from the world in general.

The plateau on which they live, broken by numerous hills and valleys, is the top of a scarp formed by the meeting of the Eastern and Western Ghats. Some of the hills project

[1] As we shall see later, this is only true of some parts of the hills and some institutions.

[2] With more exact knowledge of Indian customs and ceremonies which have lingered on side by side with, though often obscured by Brahmanism, it is possible that these differences would be found to be much slighter than the evidence at present available suggests.

1: Rivers E-5 (ca. 1901-02) 1906 Toda

more than the rest above the general level of the plateau, which ranges from 6,000 to 7,500 feet above the sea, and the loftiest of these hills reaches the height of 8,760 feet. The plateau is so high that, though it is situated only about eleven degrees from the equator, the thermometer rarely rises above 70° F., and in the nights of the cold season may touch the freezing point.

In every direction the sides of the hills leading up to the plateau are steep and often precipitous. To the south-east, east, and north-east there is a rapid fall of about 5,000 feet to the plains of the Coimbatore district, though to the south this plain only forms a gap about twenty miles in breadth between the Nilgiri and the Anaimalai Hills. On the north-west the slope is more gradual and is broken by the Wainad district about 3,000 feet above the sea. To the north there is a steep fall, but only for about 4,000 feet, to the plateau of Mysore, which is about 3,000 feet above the sea.

The south-western part of the hills is known as the Kundahs and may be regarded as a range separate from the greater part of the plateau, from which it is divided by a wide valley, the Avalanche Valley. From the Kundahs there is an extremely precipitous fall to the Malabar district.

The steep sides leading up to the plateau on which the Todas live are clothed with thick, almost impenetrable jungle, which is extremely malarious, so that a night spent on the way to the summit is very likely to produce fever.

The hills appear to have been for long an object of reverence to Hindus on account of their height and inaccessibility. Dubois states that "as it is very difficult to reach the top of this mountain, a view of the summit alone (and it is visible a long way off) is considered sufficient to remove the burden of sin from the conscience of any person who looks at it."[1]

When the hills were first visited by Europeans, their use as a sanatorium was long delayed owing to the difficulty of making roads, and it was not till after many years that the hills became a regular resort of the European population. We shall see later that the isolation of the Todas has certainly

[1] *Hindu Manners, Customs, and Ceremonies*, part ii., chap. v.

1; Rivers E-5 (ca. 1901-02) 1906 Toda

to me that they were distinctly less intelligent than the men.

The characteristic note in the demeanour of the people is given by their absolute belief in their own superiority over the surrounding races. They are grave and dignified, and yet thoroughly cheerful and well-disposed towards all. In their intercourse with Europeans, they now recognise the superior race so far as wealth and the command of physical and mental resources are concerned, but yet they are not in the slightest degree servile, and about many matters still believe that their ways are superior to ours, and, in spite of their natural politeness, could sometimes not refrain from showing their contempt for conduct which we are accustomed to look upon as an indication of a high level of morality. It is in the matter of ethical standards that the difference between the Todas and ourselves comes out most strongly.

The Village and the House

The Todas live in little villages scattered about the hills. The greater part of the plateau consists of grass-covered hills separated by valleys, sometimes narrow, more often of wide extent. In every valley there are streams and in many places swamps. In the hollows of the hills are small woods, generally known as sholas, and it is usually near these sholas that the Toda villages are to be found. Some parts of the hills are much more thickly beset with villages than others, and this is especially the case in the neighbourhood of the part known as Governor Shola, about six to eight miles west and north-west of Ootacamund.

In other parts one may go considerable distances without finding a Toda village, but relics of the former history of the Todas may be found widely scattered over the hills, and I think there can be little doubt that at one time the Toda habitations were much more generally distributed than they are at present. The bazaar at Ootacamund has now become an important place in the economic life of the Todas; they sell there the ghi or clarified butter in which form their dairy produce chiefly goes to the market, and they

●/33

2: Marshall G-5 (1870) 1873 Toda
opp. p. 51

Nº10

AUTOTYPE, LONDON.

REDUCED FROM A PHOTOGRAPH BY MESSRS BOURNE & SHEPHERD SIMLA.

THE LAND HE LIVES IN.

2: Marshall G-5 (1870) 1873 Toda

CHAP. V.

from combinations of negative qualities, and the contrast they present to all the activities we have been accustomed to.

181 It is humanising, however, to recognise in them—ignorant, dirty, and unkempt—the likeness to ourselves, inheritors of many centuries of civilisation. Their children laugh and play as ours do. Their tricks are the tricks of our own boyhood. Their women display, with direct simplicity, many of the exact same characteristics of ours; even the most refined, even the debased. And they are repositories of family lore—staunch conservatives. The men rule their households on principles of worldly policy as we do, and without any striking point of dissimilarity; and, as I have already noted, are treated somewhat arbitrarily by their wives too, as we are apt to be also. Their natural language is precisely the same as ours; not a sign, not a demonstration of the feelings, not a movement, but may be understood at a glance as well as if we had all been brought up from infancy together.

The customs of the people strangely seem to suggest the germs of many that even now exist among us. Indeed, nothing in their ways surprised me more than to see them act so much as we do; to an extent, even, that deprived them of much interest in my eyes.

● 133 The country in which we find the Todas, though not by many moves perhaps the seat of his origin, is worthy of notice; for thus we shall better realise how man lived in days when he had advanced scarce more than one step from the period of his rude simplicity; in what style of place he gradually acquired forms and social habits, that he never forsook entirely; and how he multiplied unobserved, until his country could no longer contain his progeny—then migrated and founded nations.

Picture an abrupt-edged table-land, on the apex of a solitary mountain—a very Laputa in its complete isolation of some 7,000 ft. in altitude—whose evergreen surface is one continued intermixture of rounded hills, with tracts of rolling

2: Marshall G-5 (1870) 1873 Toda

CHAP. V.

prairie. The hills as accessible as those of Malvern; the prairie land as ceaseless, in its long undulations, as the billows of an ocean. Short coarse grass, clothes the whole, save where the deep forest holds possession of the damp secluded valleys, or the cool little woods moss the banks of the prolonged gulleys, through which the trickling streams or dashing bourns course down the silent hill-sides: then collect, and, through successive vigorous rapids and tumultuous cataracts—where from behind the clouds of spray and mist, noise roars its prolonged approval—precipitate themselves into the plains below. Wherever, in fact, rich soil and a perennial supply of moisture may be found, there are the ever silent woods; for the periods of annual drought are long: the monsoon rain flows quickly off the hard surface of the exposed hills, and the scorched grass containing the young saplings is yearly fired.

These woods and forests, and lovely glades, whose perfect quiet is broken only by the calls of wild animals and birds, or by the rustic sounds of Toda cattle—almost equally wild—herding in the open, form pre-eminently the characteristic features of the scenery; adding emphasis to the singularly peaceful beauty of the view.

The grass, in spots where the buffalo has not grazed it short, and where moisture favours growth, is crowded with wild flowers. Climbers, in great variety of grace and form, swing in festoons from the limbs of the gnarled old forest trees, bearded with hoary lichen, or ornamented with varieties of flowering orchids, which cling to the branches of the moss-covered timber. In the dank secluded shades a great variety of ferns; from the tree-fern to those of the smallest size, grace the gloom:—

> 'O, might I here
> In solitude live savage, in some glade
> Obscured, where highest woods, impenetrable
> To star or sunlight, spread their umbrage broad.'

All round the circle of this high-perched green plateau, one unbroken sweep of low flat country, dotted with hills.

3; Breeks G-5 (no date) 1873 Toda

p. 1

THE PRIMITIVE TRIBES OF THE NĪLAGIRIS.

CHAPTER I.

GEOGRAPHICAL POSITION OF THE NĪLAGIRIS—ALTITUDE AND GENERAL CHARACTER—SCENERY.—CLIMATE.—RAINFALL.—RECOGNISED GEOGRAPHICAL DIVISIONS.—FIVE NATIVE TRIBES.—THE BADAGAS NOT ONE OF THE PRIMITIVE TRIBES.

181 The Nīlagiris* are a lofty range of mountains in Southern India situated between
133 11° 10′ and 11° 32′ North latitude and 76° 59′ and 77° 31′ East longitude.

They may be said to form an abutment on the great belt of mountains, which, under the name of the Western Ghâts, runs down the western side of the Peninsula, from the River Tapti to Cape Comorin. They are bounded on the north, partly by the territory of the native kingdom of Mysore, partly by Wainâd, the upland division of the Madras

113 * Nīlagiris means blue mountains, from *nīla*, blue, and *giri*, a mountain or hill; the common, but corrupt, spelling is Neilgherries. Accounts of these mountains and their inhabitants will be found in the following works:—

1826. *Letter to the Calcutta Harkaru, by Rev. James Hough.*
1827. *General and Medical Topography of the Neilgherries, by Dr. Young.*
1832. *The Todas, by Captain Harkness.*
1834. *Notes through Malabar and among the Neilgherries, by Captain Mignon.*
„ *Falls of Cauvery and Neilgherries, by Lieutenant Jervis.*
„ *Neilgherries, by Dr. Baikie.*
1835. *Geological Sketch of the Neilgherries, by Dr. P. M. Benza.*
1838. *Topographical Report of the Neilgherries, by Dr. De Burgh Birch.*
1844. *Antiquities of Neilgherries, by Captain Congreve. Vol. XIV., Madras Journal of Literature and Science.*
1847. *Memoir of the Neilgherries, by Captain J. Ouchterlony. Vol. XV., Part II., Madras Journal of Literature and Science, 1848.*
1851. *Goa and the Blue Mountains, by Lieutenant Burton.*
„ *Neilgherry Letters, by Captain Sir Francis Ford.*
1864. *The Tribes inhabiting the Neilgherry Hills, by Rev. F. Metz.*
1868. *An Account of the Tribes inhabiting the Nellyherries, by J. Shortt, Esq., M.D.; also Hill Ranges of Southern India, Part I.*
1870. *The Aboriginal Tribes of the Neilgherry Hills, by Lieut.-Colonel W. Ross King. Journal of Anthropology, No. 1, July 1870.*

Besides the above, notices may be found in different Literary and Scientific Journals. Colonel W. Marshall has just published a book called *A Phrenologist among the Todas*.—ED.

district of Malabar; on the east by the district of Coimbatore; on the south partly by Coimbatore, and partly by Malabar; and on the west by Malabar.

The Nilagiri plateau is from thirty to forty miles in length, and from ten to twenty-four in breadth. It contains several lofty peaks, the highest of which, Doddabett, is 8,642* feet above the sea.

The altitude of Coonoor is 5,886 feet; that of Ootacamund† 7,416 feet.

The mountains rise very abruptly to two-thirds of their total height, presenting from the plains below almost the aspect of a wall, unbroken by any lower ridges. Their base is covered with a belt of dense jungle, rising to a height of from 2500 to 3500 feet. This is succeeded by an open grassy space, one or two miles wide, nearly destitute of trees. Above this the vegetation is entirely different from that of the jungle below, and the forests assume more the appearance of those found in temperate climates. Along the edge the plateau is, in parts, especially on the western side, very precipitous, broken by wooded ravines, and exceedingly picturesque. The interior of the plateau consists chiefly of grassy undulating hills, divided by narrow valleys, which invariably contain a stream or a swamp. In the hollows of the hillsides nestle small beautiful woods, locally known as *sholas*.‡

It is seldom that so much variety of beauty is found in so small a compass. From the bleak heights of the Kūndahs, with their storm-beaten moss-hung woods and rank coarse grass, to the springy turf and many-coloured *sholas* of Ootacamund, and the tropical vegetation of the western slopes, every five or ten miles brings the traveller to a new climate, and new scenery. Even on the summit of the plateau the rainfall varies with each different aspect, and ranging from about 30 inches to 150 or more, produces a corresponding range of vegetation. It is, however, the views over the edges of the table land that are most singular and striking, from the extreme abruptness of the descent. Let a visitor take a short ride in almost any direction from almost any part of the plateau, and, passing along shady English-looking lanes, sheltered by thickets of blackberry and wild rose; across bare breezy downs, sometimes dotted with twisted, crimson-flowering rhododendron trees, and intersected by swampy valleys, where buffaloes wade and wallow; through dense woods carpeted with rare beautiful ferns and gorgeous in spring tints, beside which the colouring of an English autumn is faint and dull; by native villages, with their patches of cultivation and their magnificent single trees; he will find himself on some ridge or promontory, looking straight down from 4000 to 6000 feet, on a scene that changes like the figures in a kaleidoscope. In the morning a sea of clouds lies at his feet, and gradually rises round him. In the afternoon this has cleared away, and reveals, perhaps, a vast crimson plain, veined by dark lines

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* According to a recent observation made by Colonel Saxton of the Trigonometrical Survey Department.

† Ootacamund, properly Utakamund, is the principal European settlement on the Nilagiris; the others are Coonoor and Kotagherry. There is also a military sanatorium at Wellington. Of late years, Europeans have established themselves in various parts of the district, and opened out plantations of tea, coffee, and cinchona.

The names of the settlements above referred to are spelt according to the mode which long usage has assigned to them. The same course has been pursued in the case of other well-known names, such as Mysore, Coimbatore, &c. According to the system of spelling adopted in the vocabulary, Appendix A., Utakamund, Kānur, and Kotagiri, would be substituted for Ootacamund, Coonoor, and Kotagherry.

‡ From the Kanarese *chōla*, a wood or forest.

133 of wood, dotted with isolated hummocks like giant ant-hills, and terminating in faint blue lines of mountains the furthest of which seems to hang half-way up the sky; perhaps on a tumbled mass of hills and valleys, a perfect dissolving view, for the eye has hardly traced the outline of some rocky ridge, glowing red in the sunlight, before a blue cloud-shadow blots it out, and a fresh series of crests and ravines starts into sight beyond. Broken peaks, hung with woods, frame the picture, and on all lies tropical sunlight, intensified by the keen thin mountain air.

132 The climate is temperate and equable. At Ootacamund, according to a series of observations, extending over seven years, the mean maximum temperature ranges from 60·06° in December to 68·76° in May. The hottest months of the year are April and May, the coldest, December and January. The hottest hours of the day in summer and winter do not vary more than nine degrees, and the extreme variation of temperature throughout the year is only 21·25°.

The climate of Coonoor and Kotagherry is warmer; no observations have been recorded for the Kūndahs. The average rainfall at Ootacamund is about 45 inches, but it is much greater on the Kūndahs, and generally on the western side of the plateau, which feels the full force of the S.W. monsoon.

Early in June this monsoon breaks with great violence on the western face of the mountains, but diminishes in violence as it extends eastward. At Ootacamund it is much milder than on the Kūndahs, and at Coonoor and Kotagherry it is but slightly felt. It lasts until about the middle of September. The north-east monsoon, which commences in the middle or end of October, bursts heavily on the north-east corner of the plateau, and the first fall usually extends over the whole of it. At Ootacamund, from December to May, the weather is dry and very bright; the winter nights bring sharp frosts in the swampy valleys, but on higher ground these are little felt, and English garden and greenhouse flowers may be had in profusion all the year round. The average number of days on which rain falls at Ootacamund in the course of the year is said to be 100, of cloudy days without rain 28, and of clear fine days 237.

101 The Nīlagīris are divided into four *nāds* or divisions, named respectively—

Todanād.
Meikanād.
Peranganād.
Kūndanād.

They are inhabited by five native tribes, viz.:—

Badagas.
Todas.
Kotas.
Kurumbas.
Irulas.

Of these, the Badagas, although far the most numerous, not being an aboriginal or jungle race, do not come within the scope of the following pages, which will be devoted to an account of the four primitive tribes, and of the rude stone monuments, of uncertain origin, which are found in various parts of the plateau.

4: King G-5 (no date) 1870 AW65 Toda AW60
Badaga AW50

fore, not hesitated to comply with the request made to me, that I would communicate such particulars concerning the hill-tribes of the Nilgiris as came under my own observation during a three years' sojourn on those hills, otherwise known as the Blue Mountains of the Deccan. T 114

It is not necessary here to describe that well-known range further than to observe, for better understanding the situation of the tribes by whom it is inhabited, that it occupies a nearly isolated position, has a superficial extent calculated at between six and seven hundred square miles, and an extreme central altitude of 8,760 feet. Approaching them through the flat parched district of Coimbatoor, the great abruptness with which these mountains rise from the plain adds to their apparent height, and at a distance of many miles the grandeur of the lofty blue line elicits the admiration of the traveller. Arrived at the stifling village of Metapollium, at their base, and near the forest entrance of the ascent by the Coonoor Pass, gazing upwards on their hanging forests, rhododendron-sprinkled heights, and precipitous grey crags, towering almost perpendicularly to a height of 7,000 feet, one may fancy oneself enjoying a glimpse of another world. Notwithstanding the temptation which its lofty verdant summits must have offered to Europeans dwelling on the burning plains below, this range remained, chiefly on account of the then almost impenetrable belt of jungle, abounding in tigers and elephants, and surrounding its base on every side, unexplored till the year 1819, and it was not till two years later that any road was opened up to the summit. T 131 T 133

Strange and unknown tribes were then found in possession of this favoured region, a region of green hills and sheltered hollows, of sparkling streams and tracts of primeval forest, with abundant vegetation and delightful climate. Todas and Khotas occupied the higher ranges, while Erulas and Kurumbas clustered here and there in the lower belts on the mountain sides. T 101

These tribes I shall notice in order. Before, however, proceeding to do so, I may render my account plainer by briefly noticing another people who are located on the same ground, and in constant intercourse with the more immediate subjects of our notice, viz., the Vadacas or Badaghas, commonly called Burghers. B 177

Though generally classed among the hill-tribes, they have, comparatively speaking, but recently come among them, having 166

7: Thurston E-5 (no date) 1909
AW60 Toda AW60

417
233
133

TODA BUFFALOES IN KRAAL

[facing p. 117]

7:Thurston E-5 (no date)1909
AW60 Toda AW60

342
133
291
302
516

TODA HUT.

[facing p. 127]

13: Peter E-5 (1939, 1949) 1963 AW60 Toda AW60

with the special study that is the result of my second visit to south India in 1949.

A. GENERAL STUDY: THE TODAS OF THE NILGIRIS

A general study of the culture of the Todas of the Nilgiris has been presented so well by Dr W. H. R. Rivers in his book that it is quite unnecessary to repeat it here. Readers who are interested in getting to know these people thoroughly are referred to the work, which they will find quite absorbing reading.

In the following paragraphs I propose to give only an outline of the principal traits of Tota culture so that what follows should be intelligible. Some of the Toda institutions are so unique, or as we would say anthropologically, aberrant, that it is absolutely essential to have at least some idea of what they are like in order to understand the nature of the whole.

I will, therefore, first give this outline of Toda culture with a brief description of the habitat and social organisation of the tribe, and go on next, in a second paragraph to describe those customs of the Todas which, in my opinion, have a direct bearing on their institution of polyandrous marriage. Being by inclination functionalist in anthropological outlook, I can quite see that their marriage customs are linked to the entirety of their culture, and even, to some extent, to those of their immediate neighbours, with whom their ties are very close. But it would be too long and too complex to attempt to give so vast a picture of the whole intricate and inter-related pattern, and I would ask my readers to content themselves with the choice of those items of culture which I consider relevant in this connection.

A third paragraph, before we go on to the special study of one Toda polyandrous family, which I reserve for Part B of this section, will deal more closely with Toda polyandry, treating in a general description, all those aspects of it which I was able to gather during my first stay in the Nilgiris in 1939.

1. DESCRIPTIVE OUTLINE

The mountainous district of the Nilgiris is part of the State of Madras, in south India. The name, which means "Blue Mountains" in Sanskrit, is derived from the fact that, seen from the plains, the nearly 9,000

13: Peter E-5 (1939, 1949) 1963 AW60 Toda AW60

feet high range of peaks that constitutes the culminating point reached from north to south by the Western Ghats, is visible in clear weather through a distinctly blue haze.

From the capital of the district, Ootacamund ("One-Stone House" in Tamil, shortened to *Ooty* by British residents), seat of the Government Administrator called the Collector, asphalted motor roads lead out in all directions over the grass-covered downs, which are interspaced here and there in the shallow parts with *sholas* or woods of short trees and bushes. The scenery is very beautiful, and the climate is excellent. Europeans from Madras city and from elsewhere, ever since the beginning of the 18th century, have made use of the station, the highest in India, from which to escape the insalubrious damp heat of the lowlands.

It is here on this green plateau that the Todas live. In their own language, they call themselves *Olkh*,[1] "men", their other name by which all outsiders know them, Toda, being from the Badaga language, *Toda-ma*, "chief". Their houses, *arsh*, which are of a particular kind, made of slit bamboo and planks and thatched, in the shape of Nissen huts, have no chimney and no windows worth mentioning, while the door is barely two feet high, obliging those who enter through it to crawl in on all fours. These dwellings are grouped in small numbers, never more than four or five at a time, forming *munds* (in Toda *mad*), and are scattered all over the hills, near sholas, and often very far away from each other. This spread appearance is apt to be deceptive to begin with, as it would seem that each "village" is practically independent, and leads a life of its own. Actually this is not the case, since, regardless of the distance which separates various munds from each other (often twenty miles and more), tribal divisions make it perfectly clear which hamlets belong together and which do not.

The people have a fine physical appearance. They are, on an average, generally taller than most Indians, the tallest Toda being something like six foot six. The men are profusely bearded, and wear their hair

[1] Romanization of Toda here will be in accordance with the following personal transcription:

ă = hat	ee = meet	ai = bite	l = lot	s = soon	v = vat
a = hut	f = fun	j = French	m = me	t = top	w = won
b = best	g = gone	dj = job	n = no	th = Greek theta	y = yoke
d = do	gh = Greek gamma	sh = she	o = hot	z = zero	z = simply tonic
dh = Greek delta	ng = ring	tch = chap	ŏ = word	u = blue	
e = met	h = aspirate	k = kit	oi = hoy	ŭ = cook	
ei = date	i = hit	kh = Greek chi	p = pot	oo = moon	
			r = rot	ü = French	

13: Peter E-5 (1939, 1949) 1963 AW60 Toda AW60

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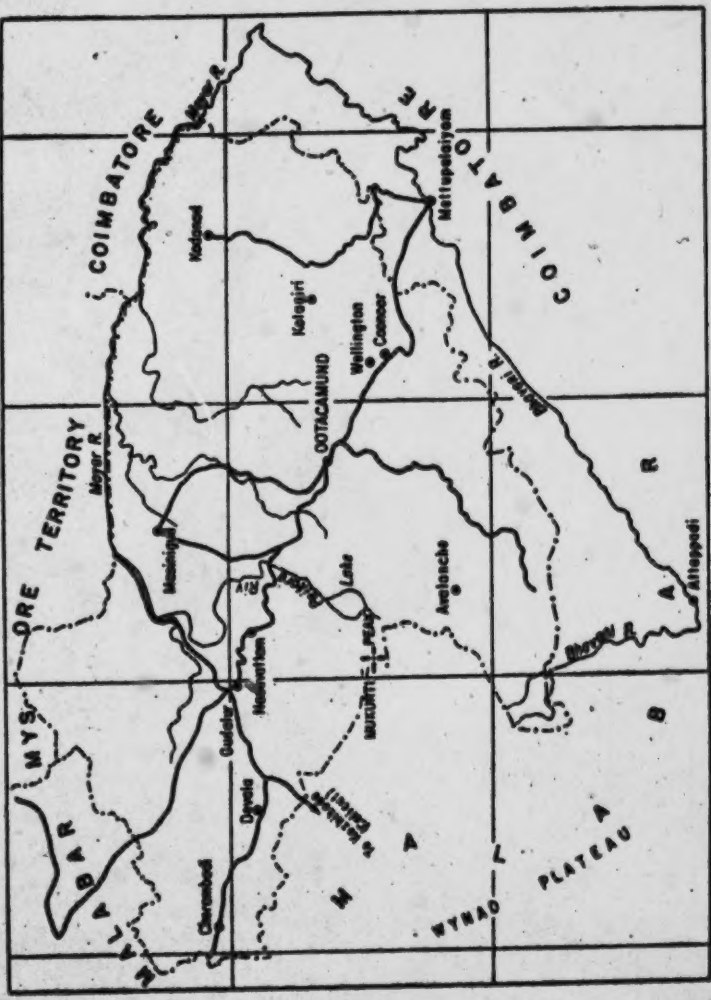

Map III. The Nilgiris. For the Toda *mods*, readers are referred to Rivers, *The Todas* (see Bibliography).

13: Peter E-5 (1939, 1949) 1963 AW60 Toda AW60

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e = met	h = aspirate	kh = Greek chi	p = pot	oo = moon	
ei = date	i = hit		r = rot	ü = French	

To 618 423 231 595 778 and an inferior clan which serves the Thartars, known as Teivil. They have no landed property like the Tibetans, but are herdsmen and have large herds of buffalo, some of which are sacred. In this case, therefore, we do not find the polyandry grouped around landed property which is not supposed to be divided. The Todas only practise fraternal polyandry, and when I asked them if they practised non-fraternal polyandry, as in the case of the *magpa* marriage among the Tibetans, they were very shocked. They thought it was a very immoral idea that two men, not being brothers, could have one wife in common.

To 133 341 The country in which these Todas live is not barren like Tibet. On the contrary, they live in a very wooded area. Part of the present Todas actually live on a golf course, because British troops have quarters in this area and the officers have set up a sporting club which includes part of the Toda territory. The houses are very small, built only for protection, and radically different from any native construction which their neighbors have. I do not know where they got this architectural style, and nobody has been able to trace its origin. There is a rather tiny door through which one has to bend to enter. The house is all thatched, very well built, and quite snug inside. The front is made of boards, and there is a wall around for protection.

To 291 144 142 302 Men and women alike are dressed in long, flowing, white robes, with red and black stripes on them. They are of an obviously Indian type, rather good-looking. Some of them have progressive ideas to the extent of wearing spectacles, because they are either far- or short-sighted. They are quite good physical specimens of humanity, the color of their skin being dark brown and their hair jet black. The men are very hairy. Some of them wear turbans, but usually they go about bare-headed, showing a rich growth of black hair which they all have, young and old. I wondered if they had a secret formula for hair-dressing but they do not seem to